

# CARMEL CLARION

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## MASTER IN THE FAITH, PART I

*Apostolic Letter of His Holiness John Paul II to the Very Reverend Father Felipe Sainz de Baranda, Superior General of the Order of the Discalced Brothers of the Blessed Virgin Mary of Mount Carmel on the occasion of the Fourth Centennial of the Death of Saint John of the Cross, Doctor of the Church.*

### INTRODUCTION

1. Master in the faith and witness to the living God, Saint John of the Cross is present in the memory of the Church, especially today as we celebrate the IV Centenary of his passing to glory, which took place on 14 December 1591, when he was called from his convent of Ubeda to the house of the Father.

The Church finds joy in attesting to the abundant fruits of holiness and wisdom that this her son continues to bear through the example of his life and the light of his writings. Indeed, his person and his teaching draw the interest of people from the most diverse religious and cultural surroundings. He understands them and speaks to the deepest aspirations of the human person and of the believer. Therefore, I cherish the hope that this jubilee celebration may serve to increase the luster of his central message -- *the theological life in faith, hope and love* -- and to make it more widely known.



St John of the Cross preparing a small half-ruined farmhouse at Duruelo for the first foundation of the Discalced Friars.

This message, meant for everyone, is the special heritage of the Teresian Carmel which rightly considers St John of the Cross its Father and Spiritual Master. It is also its pressing task. John's example makes him the pattern of Carmelite life. His writings are a treasure to be

shared with all those who seek the face of God today. His doctrine speaks to our times, most especially in Spain, his native land, whose literature and name he honors with his magisterium of universal reach.



St John sharing the fruits of his contemplative prayer by preaching the Word of God to the people near Duruelo.

2. I myself have been especially attracted by the experience and teachings of the Saint of Fontiveros. From the first years of my priestly formation, I found in him a sure guide in the ways of faith. This aspect of his doctrine seemed to me to be of vital importance to every Christian, especially in a trail-blazing age like our own which is also filled with risks and temptations in the sphere of faith.

Europe was still bathed in the afterglow of the celebration of the fourth centenary of the birth of the Carmelite Saint (1542-1942) and rising from its ashes after the dark night of war when, in Rome, I wrote my doctoral thesis in theology on the subject of *Faith according to St. John of the Cross* (1). In it, I devoted special attention to an analytical discussion of the central affirmation of the Mystical Doctor: *Faith is the only proximate and proportionate means for communion with God*. Even then I felt that John had not only marshalled solid theological doctrine, but that, above all, he had set forth Christian life in terms of such basic aspects as communion with God, the contemplative dimension of prayer, the strength that apostolic mission derives from life in God, and the creative tension of the Christian life lived in hope.

During my November 1982 visit to Spain, I had the joy of extolling the Saint's memory against the evocative backdrop of the Roman aqueduct at Segovia. I visited his tomb and venerated his remains. There I once again voiced the great message of faith, the essence of his teaching for the Church, for Spain and for Carmel: the message of a vigorous, living faith which seeks and finds God in His son Jesus Christ, in the Church, in the beauty of creation, in quiet prayer, in the darkness of night, and in the purifying flame of the Spirit (2).

3. It is fitting, as we celebrate the fourth centenary of his death, that we should once again sit at the feet of this Master. By a happy coincidence, he is our traveling companion for this crossroads of history at which we stand. We are at the threshold of the year 2000. Twenty-five years separate us from the closing of the Second Vatican Council which began and sustained the renewal of the church in her purity of doctrine and sanctity of life. As the Council affirms, "It is the function of the Church to render God the Father and his incarnate Son present and as it were visible, which ceaselessly renewing and purifying herself under the guidance of the Holy Spirit. This is brought about chiefly by the *witness of a living and mature faith, namely, one that is so well formed that it can see difficulties clearly and overcome them* (3).

The presence of God and of Christ, a renewing purification under the guidance of the Spirit, and the living of an informed and adult faith - is this not in reality the heart of the teaching of St. John of the Cross and his message for the Church and for men and women of today? Unless we renew our faith and brighten its flame, we will not be able to face any of the great tasks which face the Church. Only faith enables us to experience the salvific presence of God in Christ in the very center of life and of history. Faith alone reveals to us the meaning of the human condition and our supreme dignity as sons and daughters of God who are called to communion with him (4). Faith is the heartbeat of the new evangelization, for it re-evangelizes believers and opens them more and more to the teachings and light of Christ.



4. St. John of the Cross is known in the Church and in the world of culture for many things. He is a man of letters and a poet of the Castilian language. He is an artist and humanist. He is a man of deep mystical experiences. He is a theologian and spiritual exegete. He is a spiritual master and director of consciences. As a master or guide on the journey of faith, he brings light, through his example and doctrine, to all those who seek to experience God through contemplation and through self-sacrificing service to their brothers and sisters. In his elevated poetical production and doctrinal tracts -- *The Ascent of Mt. Carmel*, *The Dark Night*, *The Spiritual Canticle*, and the *Living Flame of Love* -- as well as in his brief and pithy writings -- *The Sayings of Light and Love*, *The Counsels*, and his letters -- the Saint has left us a great synthesis of

spirituality and of Christian mystical life. Yet from among this rich fare set forth by him, I wish to fix out attention on his central message: *living faith* which is the guide of the Christian, his only light in the dark nights of trial, an ardent flame fed by the Spirit.

Faith, as the Saint so well shows by his life, inspires adoration and praise. It anchors every human person in a real world permeated with the presence of surpassing realities. Therefore I wish, with the light of "the Holy Spirit who is the Teacher" (5) and in harmony with the sapiential style of Friar John of the Cross, to comment upon some aspects of his doctrine touching on faith. I want to share his message with the men and women who are living today at this hopeful and challenging hour of history.



St John feeding the poor after a crop failure in Andalusia.

## I. MASTER IN THE FAITH

### The Historical Context

5. It fell to Friar John of the Cross to live in historical circumstances that offered him rich possibilities which spurred the full development of his faith. During his lifetime (1542-1591), an intense and creative religious age begins in Spain, Europe, and America. It is the age of the evangelical expansion of the Catholic Reform. It is also a time of discord, of ruptures in the unity of the Church, and of internal and external conflicts. The critical juncture urges a response. The Church holds a great Council to teach and reform, the Council of Trent. She evangelizes a new continent, America. She invigorates the Christian roots of an old world, Europe.

These situations and events mark out the context in which the life of John of the Cross unfolds. He spends his childhood and youth with his hands in Fontiveros, Arevalo, and Medina del Campo. He follows a Carmelite calling and receives a higher education in the halls of the University of Salamanca. Immediately after a providential meeting with Saint Teresa of Jesus, he embraces the Reform of Carmel and begins a new form of life in the first convento of Duruelo. The first male Discalced Carmelite, he shares the ups and downs and difficulties of his religious family as it comes to birth. Imprisonment in Toledo, the solitude of El Calvario and La Penuela in Andalusia, his apostolate in the monasteries of nuns, and his work as Superior weath-

er him. His mature personality emerges in a lyric outpouring of poetry, in his written commentaries, in his simple conventual life, and in his itinerant apostolate. Alcala de Henares, Segovia and Ubeda are names which evoke the fullness of his interior life, of his priestly ministry, and his spiritual magisterium.

This rich experience enables him to face the state of the Church of his time with an open attitude. He is aware of what is taking place. In his writings he alludes to heresies and errors. At the end of his life he offers to go to Mexico to preach the Gospel. He is preparing to carry out his purpose when sickness and death cut him short.

6. John de Yepes' response to the grave spiritual needs of his time is to embrace a contemplative vocation. He is not washing his hands of his human and Christian responsibilities. On the contrary, in taking this step he is committing himself to living with full awareness the very heart of the faith by seeking the face of God, by listening to His work and putting it into practice, and by surrendering himself to the service of his neighbor.

John shows us that the Christian can find complete fulfillment in the contemplative life. The contemplative does not limit himself to spending long stretches in prayer. The companions of the Carmelite Saint and his biographers give us a dynamic picture of him. As a youth, John learned to nurse the sick, to lay bricks and stones, to work in the orchard and to adorn the church. As an adult, he discharges responsibilities in government and formation, attentive always to the spiritual and material needs of his brethren. He goes on long journeys by foot in order to spiritually assist his sisters, the Discalced Carmelite Nuns, for he is convinced of the value of their contemplative life for the Church. His attitude may be summed up by a basic conviction: *It is God and God alone that gives value and meaning to every activity, "For where God is unknown, nothing is known"* (6).



St John helping St Teresa with the work of the Reform.

His special vocation as a contemplative Carmelite enabled him to serve the Church and her needs in the best way through his life and writings. And so Friar John lived in the company of his brothers and sisters in Carmel in prayer and silence, in service and sober simplicity and renunciation which were steeped in faith, hope and love. With St. Teresa of Jesus, he realized and shared the fullness of the Carmelite charism. Together they continue to be in the Church eminent witnesses of the living God.

## The Task Of Forming Believers

7. Faith promotes communion and dialogue with the brethren in order to help them to travel the paths that lead to God. Friar John was an authentic former of believers. He knew how to introduce people to familiar conversation with God by teaching them to discover His presence and his love in all circumstances, whether favorable or unfavorable, in moments of fervor and in periods of apparent abandonment alike. Illustrious souls such as Teresa of Jesus drew near to him. He guided her through the last stages of her mystical ascent. There were also persons of great spirituality, representatives of the faith and popular piety, like Ana de Penalosa, to whom he dedicated the *Living Flame of Love*. God fitted him for this mission as spiritual guide and mold of believers.

John of the Cross had to invent for his time a doctrinal system and practical approach to teaching faith in order to liberate it from perils that would waylay the faithful. There was the peril of excessive credulity on the part of those who lacked discernment and trusted more in private visions and subjective movements than in the Gospel and the Church. On the other hand there was the radical unbelief and hardness of heart which make it impossible for others to open themselves to mystery. The Mystical Doctor avoids these pitfalls and, through his example and doctrine, helps Christians to make their faith strong with the very basic qualities of an *adult faith* which the Second Vatican Council asks of us. It is to be a *personal faith* which has matured through the experience of communion with God. It is to be a faith that leads to *solidarity and commitment* which is manifested in moral integrity of life and a readiness to serve. *This is the faith that we need and which the saint of Fontiveros offers us through his personal witness and his perennial relevant teaching.*

## II. THE WITNESS OF THE LIVING GOD

### Depth and Realism of his Personal Faith

8. John of the Cross is a man in love with God. He treated familiarly with Him and spoke constantly of Him. He carried God in his heart and on his lips. God was his true treasure, his most real world. Even before opening his mouth to proclaim or sing the divine mystery, he is God's witness. That is why he speaks of Him so passionately and so uncommonly convincingly, "they pondered that which they heard, that he thus spoke of the things of God and of the mysteries of our faith, as if he has seen them with his bodily eyes" (7). The gift of faith brings to life for the believer what he knows in mystery. It comes to form his real world. The witness proclaims what he has seen and heard, what he has contemplated, after the fashion of the prophets and apostles (cf I Jn. 1:1-2).

Like the prophets and apostles, the Saint possesses the gift of the efficacious and penetrating word. He not only has the power of voicing and sharing his experience through symbols and poems which are shot through with lyric beauty, but he also expresses himself exquisitely in

his sapiential "Sayings of Light and Love." He is wont to speak "Words of the heart (which are) bathed in sweetness and love," words "of light for the journey and of love for the journeying" (8).

### Christ, the Fullness of Revelation



9. The keenness and the realism of the faith of the Mystical Doctor rest upon his awareness of the central mysteries of Christianity. A contemporary of the Saint affirms: "Among the mysteries for which it seems to me he had great love was that of the Most Holy Trinity and also that of the Son of God made man" (9). His preferred source for the contemplation of these mysteries was the Scripture. He often said so. In particular, he turned to chapter 17 of St. John's Gospel. He made his life an echo of its words; "This is eternal life: that they should know You, the one true God, and Him whom you have sent, Jesus Christ" (Jn 17:3).

As theologian and mystic, he made the entire spiritual life revolve around the mysteries of the Trinity and of the Incarnate Word. He sang of them in his poetry. Because he seeks God through faith and welcomes Him from the depths of his being, he finds God in the works of creation and in the events of history: "The Word, the Son God, together with the Father and the Holy Spirit, is hidden by His essence and presence in the innermost being of the soul... be joyful and gladdened in your interior recollection with Him, because you have Him so close to you. Desire Him there. Adore Him there" (10).

### The Dynamics of the Theological Life

10. How does the Spanish mystic succeed in finding such riches and so much life in Christian faith? By simply letting evangelical faith unfold all its capacity for conversion, love, trust and selflessness. John's faith is so rich and efficacious because it is the source of all theological life: faith, hope and charity. He says: "These three theological virtues increase together" (11).

One of the most valid contributions of St. John of the Cross to Christian spirituality is his doctrine regarding the development of the theological life. In his written and oral magisterium he focuses his attention on the trilogy of faith, hope and love, which constitute the primary attitudes of Christian existence. At every stage of the spiritual journey God's communication with man and of man's response to God turn upon the theological virtues.

Faith, united to charity and to hope, produces this intimate and savory knowledge which we call or experience as awareness of God, life of faith, and Christian contemplation. It is something that goes much beyond theological or philosophical reflection. Many simple and unselfish souls receive it from God by means of the Spirit. In dedicating his *Spiritual Canticle* to Ana de Jesus, the author notes: "Even though Your Reverence lacks training in scholastic theology by which the divine truths are understood, you are not wanting in mystical theology which is known through love and by which one not only knows but at the same time experiences" (12). Christ reveals Himself as the Beloved, and even more, as the one who loves first, as the poem *El pastorcico* (The Shepherd Boy) sings.

(To be continued in the next issue of the Clarion)



### NOTES

1. Edition of the Saint's works in Spanish, Madrid, *Biblioteca de Autores Cristianos*, Madrid, 1979. (Translator's note: Citations in English are taken from *The Collected Works of St John of the Cross*, Washington, ICS Publications, 1979. Where reference numbers differ from the Spanish edition, they are indicated in square brackets, below.)
2. Cf. AAS LXXV (1983), pp. 293-299.
3. Ecumenical Council Vatican II, Pastoral Constitution *Gaudium et Spes*, On the Church in the Modern World, 21. (Citations in English from *Vatican II: The Conciliar and Postconciliar Documents*, Costello Publishing Company, 1975.)
4. *Ibid.*, 19.
5. *Ascent of Mt. Carmel*, II, 29, 1.
6. *Spiritual Canticle* B, 26, 13.
7. *Procesos de Beatificacion y Canonizacion*, Declaration by Fray Alonso de la Madre de Dios, in *Biblioteca Mistica Carmelitana*, XIV, Burgos, 1931, p. 370.
8. *Sayings of Light and Love*, Prologue.
9. *Procesos de Beatificacion y Canonizacion*, Declaration by Maria de la Cruz, in *Biblioteca Mistica Carmelitana*, XIV, Burgos, 1931, p. 121.
10. *Spiritual Canticle* B, 1, 6 and 8.
11. *Ascent of Mt. Carmel*, II, 24, 8.
12. *Spiritual Canticle* B, Prologue, 3.

(Medieval wood cuts taken from a Fourth Centennial Calendar published by the Oklahoma City Carmel.)



OUR MEMBERS WHO HAVE DIED IN THE YEAR OF THE LORD 1990



Mary Clark	O.L.M.C. & St. Teresa	Baltimore MD	11-22
Anna Dvorak	O.L.M.C. & St. Teresa	Baltimore MD	08-05
Mary Schisler	O.L.M.C. & St. Teresa	Baltimore MD	08-21
Fr. Joseph Jensen	O.L.M.C. & St. Teresa	Buffalo NY	07-23
Muriel LaDouceur	O.L.M.C. & St. Teresa	Buffalo NY	06-17
Winifred Westfall	O.L.M.C. & St. Teresa	Buffalo NY	05-14
Anna Hale	Mother of Divine Grace	Caspian MI	03-01
Lillian Soucek	The Holy Family	Cleveland OH	04-29
Steven Andrasko	Our Lady of Mount Carmel	Columbus OH	09-17
Dick Palko	Our Lady of Mount Carmel	Columbus OH	06-10
Mary Sidun	Our Lady of the Paraclete	Detroit MI	01-05
Miriam Duggan	O.L.M.C. & St. Teresa	Elysburg Pa	12-08
Barbara Karlovich	O.L.M.C. & St. Joseph	Elysburg PA	12-29
Anne Stott	O.L.M.C. & St. Joseph	Elysburg PA	10-24
Thelma Hanner	Our Lady of Mt. Carmel	Flint MI	11-19
Violet Heyboer	O.L.M.C. & St. Teresa	Grand Rapids MI	01-12
Lorraine Hoey	O.L.M.C. & St. Teresa	Grand Rapids MI	02-06
Rose Kukawski	O.L.M.C. & St. Teresa	Grand Rapids MI	03-31
Marian Maclean	O.L.M.C. & St. Teresa	Grand Rapids MI	11-12
Mary Malone	O.L.M.C. & St. Teresa	Grand Rapids MI	09-10
Frances Wrightsman	O.L.M.C. & St. Teresa	Grand Rapids MI	10-26
Anna Zakarzecki	O.L.M.C. & St. Teresa	Grand Rapids MI	10-15
Carol Barbieri	Un-named	Huntington, LI NY	11-17
Barbara Pelkey	Virgin of Solitude	Keeseville NY	10-15
Andre Barbeau	Precious Blood	Manchester NH	05-27
Robert Randall	Precious Blood	Manchester NH	10-09
Dr. Michel Petit	St. Joseph	Massena NY	01-15
Miriam Ratte	Immaculate Heart of Mary	Montclair NJ	07-27
Christine M. Jovovich	Mary Queen of Peace	Munster IN	02-28
Carolyn Bourke	O.L.M.C. & ST. Teresa of Jesus	New York City	05-13
Mary Aline de Vitry	O.L.M.C. & St. Teresa of Jesus	New York City	06-06
Grace M. Waters Smith	O.L.M.C. & St. Teresa of Jesus	Roanoke VA	01-09
Elsie W. Waldron	O.L.M.C. & St. Teresa of Jesus	Roanoke VA	12-31
Madonna Allen	O.L.M.C. & St. Teresa	Roxbury MA	12-22
Ann Ambrose	O.L.M.C. & St. Teresa	Roxbury MA	11-20
Eleanor Barbuto	O.L.M.C. & St. Teresa	Roxbury MA	10-04
Laura E. Donnelly	O.L.M.C. & St. Teresa	Roxbury MA	04-11
Loretta Gorham	O.L.M.C. & St. Teresa	Roxbury MA	12-12
Edna Matta	O.L.M.C. & St. Teresa	Roxbury MA	11-13
Mary Murphy	O.L.M.C. & St. Teresa	Roxbury MA	01-14
Petrina (Bea) Murphy	O.L.M.C. & St. Teresa	Roxbury MA	08-13
Anne Jestus	Our Lady of the Blessed Sacrament	St Paul MN	06-02
Josephine Corrigan	Our Lady of Mercy	Schenectady NY	04-01
Esther Molluer	Our Lady of Mercy	Schenectady NY	07-17
Anna Rokovich	Our Lady of Mercy	Schenectady NY	11-21
Pacito Abello	St. Joseph	Washington DC	08-13
Jacqueline Nail	St. Joseph	Washington DC	09-08

OMITTED FROM THE LIST OF THOSE MEMBERS WHO DIED IN 1989

Alice Sarnowski	Our Lady of Holy Hill	Hubertus WI	02-10-89
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## PHILADELPHIA CONGRESS

JUNE 13-16, 1991

### Lectures for the total membership to attend:

1. *Spiritual Maturity - The Psychology of Maturity for the Spiritual Person.* By Fr Kevin Culligan OCD (Holy Hill, Hubertus WI).
2. *St John of the Cross -- The Person -- His Life and Times.* By Fr Kieran Kavanaugh OCD (Brighton MA).
3. *The Living Flame of Love.* By Fr Michael Griffin OCD (Washington DC).
4. *St John of the Cross -- His Importance for Contemporary Society.* By Fr Daniel Chowning OCD (Holy Hill, Hubertus WI).
5. *General Assembly for the Eastern Region.* By Fr Bruno Cocuzzi OCD, Provincial Delegate for the Secular Order of Discalced Carmelites (THE COMMON, Peterborough NH).

### Selective Lecture-Workshops limited to smaller groups:

1. *The Dark Night and The Theological Virtues.* By Fr Steven Payne OCD (Washington DC).
2. *Detachment and Abandonment: A Gospel Response.* By Fr Fred Alexander OCD (Holy Hill, Hubertus WI).
3. *Spiritual Direction -- Toward a Carmelite Method.* By Fr Theodore Centala OCD (Washington DC).
4. *St John of the Cross, Doctor of Carmelite Community Life.* By Fr Denis Read OCD (Holy Hill, Hubertus WI).
5. *Faith -- The Only True and Proper Means to Union With God.* By Mary Dellatorri OCDS (Philadelphia PA).
6. *Trinity and Transformation in St John of the Cross.* By Lois Wilson OCDS (Willow Grove PA).
7. *The Compatibility between St John of the Cross and St Therese.* By Fr Gabriel Gates OCD (THE COMMON, Peterborough NH).

### NOTES ON THE CONGRESS IN PHILADELPHIA

The response has been good so far from the members. But we still have some more space available for those who tend to make their decision at the last minute.

There will be a sight-seeing tour of historical Philadelphia on Saturday afternoon. We will stop at the Carmel of the Carmelite Nuns for Evening Prayer and Benediction. Saturday Evening will be our Banquet at the Convention Center, hopefully with some Spanish entertainment.



## FOURTH CENTENNIAL OF ST JOHN OF THE CROSS

**March 15-16.** A Symposium *The Spirituality of St John of the Cross* at the Washington National Cathedral, co-sponsored by the Discalced Carmelite Friars and the Washington National Cathedral.

**April 8th.** "*The Passion of Edith Stein*," a play commissioned by the Roxbury Carmel in Boston to celebrate the occasion of their first centennial in Boston and the second centennial of the Carmelite Nuns in the United States. The play is authentic, informative and a powerfully moving experience. After Washington it will soon also be playing in New York and Edinburgh. Fee to be announced.

**April 20-21.** A Lecture Series on *The Spirituality of St John of the Cross* at the Catholic University of America and sponsored by the Institute of Carmelite Studies.

**April 28th.** A *Fourth Centennial Concert* in honor of St John of the Cross will be held at 8:30 PM at the Kennedy Center. Maestro Gian Carlo Menotti will premiere a new work *St John of the Cross*. The Catholic University Symphony Orchestra, Chorus and soloists will present Mozart's *Requiem*. and Menotti's *Saint Teresa*. The tickets are limited to 4 per purchase from: Concert, Centennial Commission, 2131 Lincoln Rd NE, Washington DC 20002-1199 at \$10, \$16, \$22, and \$28 for 1, 2, 3, or 4 tickets. They are available on a first-come first-serve basis.

**June 13-16.** Secular Order Congress in Philadelphia on *St John of the Cross: Model of Spiritual Maturity*. It is limited to members of the Secular Carmelite Order and other persons interested in St John of the Cross. The fee is \$125 plus room @ \$78 for a single room, plus your meals.

**June 16-28.** Carmelite Forum at Notre Dame IN. A two week intensive summer course on *Carmelite Spirituality*.

**October 25.** *The Living Flame of Love*, a solo theater dramatic presentation on St John of the Cross by Leonardo DeFilippis of Saint Luke Productions of Beaverton OR. to be presented in the Crypt of the National Shrine of the Immaculate Conception in Washington DC.

**November 2-3.** A Lecture Series on *The Spirituality of St John of the Cross* at the Catholic University of America by the Institute of Carmelite Studies. Fee to be announced.

**December 14.** *The Closing Liturgy* of the Fourth Centennial of the Death of our Father St John of the Cross at the Shrine of the Immaculate Conception in Washington DC.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	<b>1</b> Easter Monday There is no greater nor more necessary work than love. St John of the Cross	<b>2</b> Easter Tuesday Mary Magdalen hid in the desert for thirty years in order to surrender herself truly to this love. St John of the Cross	<b>3</b> Easter Wednesday She who desires peace must see, suffer, and be silent. St Teresa Margaret Redi	<b>4</b> Easter Thursday In the school of Carmel the mystical contemplative life is the fruit of the Eucharistic life. Bl Titus Brandsma	<b>5</b> Easter Friday First Friday Christ continues to live and suffer in his members. Bl Teresa Benedict	<b>6</b> Easter Saturday First Saturday This is the Virgin who has never ceased to console me and to listen to me. Bl Teresa of the Andes
<b>7</b> 2nd Sunday of Easter <i>On daylight-saving time</i> The Lord helps us, he is a true friend. St Teresa of Jesus	<b>8</b> Annunciation of the Lord I shall unite myself to the soul of the Virgin Mary when the Father over-shadowed her with his power. Bl Elizabeth of the Trinity	<b>9</b> I am a little dust and this dust is calling to you; listen to it, Lord. The Little Arab	<b>10</b> The Holy Spirit is a resplendent river of living water which flows from the throne of God and of the Lamb. St John of the Cross	<b>11</b> St. Stanislaus This wine cellar is the last and most intimate degree of love in which the soul can be placed in this life. St John of the Cross	<b>12</b> Bl Teresa of the Andes dies from typhus fever in 1920, after only 1½ months in Carmel. She took her vows early, on the 7th of April.	<b>13</b> St. Martin Many people reach and enter the first wine cellars, but few this last and most interior... St John of the Cross
<b>14</b> 3rd Sunday of Easter It is from Christ along that you must learn how to love him. Bl John Soreth O Carm	<b>15</b> He has shown me great mercy, and I acknowledge my unworthiness. St Teresa Margaret Redi	<b>16</b> It always seemed that the Lord was keeping something for me in Carmel which I could find only there. Bl Teresa Benedict	<b>17</b> All the knowledge of the world, in comparison to this knowledge, is pure ignorance. St John of the Cross	<b>18</b> This truth cannot be understood except by this favor of God's presence in the soul... by his wisdom. St John of the Cross	<b>19</b> One can only learn the science of the Cross if one truly suffers under the weight of the Cross. Bl Teresa Benedict	<b>20</b> The devotion to Mary is one of the most delightful flowers in Carmel's garden. Bl Titus Brandsma
<b>21</b> 4th Sunday of Easter World Day of Prayer for Vocations Be careful not to indulge in a great deal of talk. St Albert of Jerusalem	<b>22</b> In our better moments we do recognize our imperfections...that there is room for improvement. Bl Titus Brandsma	<b>23</b> St. George O souls, created for love and by love, why do you not love Love? St Mary Magdalen de Pazzi	<b>24</b> St. Fidelis of Sigmaringen Bl John Soreth compares the practice of the Rule ...with the precious pearl of the Gospel... Bl Titus Brandsma	<b>25</b> St. Mark How truly wonderful are you, O Word of God, in the Holy Spirit... St Mary Magdalen of Pazzi	<b>26</b> Today I stood with you (Mary) beneath the Cross. Bl Teresa Benedict	<b>27</b> Let us be students of the Laws of God (Gospel and Rule) so that we may conduct ourselves according to them. Bl Raphael Kalinowski of St Joseph
<b>28</b> 5th Sunday of Easter The Lord looks at the the love with which we do our works... St Teresa of Jesus	<b>29</b> St. Catherine of Siena From Carmel's summit the contemplative soul looks down on the mystery of Nazareth. Bl Titus Brandsma	<b>30</b> St. Pius V I should like to follow him closely always, but I am stumbling everywhere. The Little Arab				

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			<p><b>1</b> <i>St. Joseph the Worker</i> Let those who are active ...spend at least half of this time with God in prayer. St John of the Cross</p>	<p><b>2</b> <i>St. Athanasius</i> When I go to Communion I feel strong. Jesus gives me life, not only of soul, but also of body. Bl Teresa of the Andes</p>	<p><b>3</b> <i>SS. Philip &amp; James First Friday</i> Bless O Lord, the sinking feeling of those who suffer. Bl Teresa Benedict</p>	<p><b>4</b> <i>First Saturday</i> I should like to have lips the purest to pronounce the name of Mary, and a pen of gold to write it. The Little Arab</p>
<p><b>5</b> 6th Sunday of Easter Cinco de Mayo Carmel is the natural retreat of the contemplative. Bl Titus Brandsma</p>	<p><b>6</b> Grace in the child is like a hidden little flame which must be painstakingly tended and nursed. Bl Teresa Benedict</p>	<p><b>7</b> Carmel is a corner of heaven; in silence and solitude we live there alone with God who is Alone. Bl Elizabeth of the Trinity</p>	<p><b>8</b> So the Carmelites must be contemplatives, who from their active life, always return to the contemplative. Bl Titus Brandsma</p>	<p><b>9</b> <i>Ascension Holy Day of Obligation</i> There is little time to enjoy your presence and you hide from me. St Teresa of Jesus</p>	<p><b>10</b> Feelings and the emotions can be a cause of great pain... for the flesh and blood ever struggle against the Spirit. St Teresa Margaret</p>	<p><b>11</b> <i>She (Mary) is the ideal type of woman who knew how to unite tenderness with power. She stood beneath the Cross.</i> Bl Teresa Benedict</p>
<p><b>12</b> 7th Sunday of Easter Mother's Day My beloved is the mountains, and lonely wooded valleys... St John of the Cross</p>	<p><b>13</b> How happy I am that God has created me to call him my God. The Little Arab</p>	<p><b>14</b> <i>St. Matthias</i> The more intense one's faith, the closer is their union with God. St John of the Cross</p>	<p><b>15</b> <i>St. Isidore the Farmer</i> Very characteristic of Carmelite spirituality is its conception of the spiritual life as a growing thing. Bl Titus Brandsma</p>	<p><b>16</b> It seems to the soul that the entire universe is a sea of love in which it is engulfed. St John of the Cross</p>	<p><b>17</b> God communicates himself to the soul with such genuine love that no friendship is comparable to it. St John of the Cross</p>	<p><b>18</b> <i>St. John</i> Who would have ever thought you would ever be Mother of God! The Little Arab</p>
<p><b>19</b> Pentecost Sunday O Consuming Fire! Spirit of Love! Descend within me and reproduce in me, as it were, an incarnation of the Word... Bl Elizabeth of the Trinity</p>	<p><b>20</b> <i>St. Bernardine of Siena</i> Even in sickness the prayer is genuine when it comes from a soul that loves. St Teresa of Jesus</p>	<p><b>21</b> Bless, O Lord, the heavy loneliness of troubled souls. Bl Teresa Benedict</p>	<p><b>22</b> A Being whose name is Love is dwelling within us...and asks us to live in his company. Bl Elizabeth of the Trinity</p>	<p><b>23</b> Nature praise him; the sky, the stars, the trees, the grass, everything praises him. The Little Arab</p>	<p><b>24</b> When I was baptised I thought it but one more preparation for my entering the Order of Carmel... Bl Teresa Benedict</p>	<p><b>25</b> <i>Venerable Bede St. Gregory VII St. Mary Magdalene de Pazzi</i> To suffer and not to die! St Mary Magdalene of Pazzi</p>
<p><b>26</b> Trinity Sunday O my God, Trinity whom I adore! Help me to become utterly forgetful of self. Bl Elizabeth of the Trinity</p>	<p><b>27</b> <i>St. Augustine of Canterbury</i> It is more serious to lack the virginity of charity than the virginity of purity. The Little Arab</p>	<p><b>28</b> I am not afraid of my weakness, for within me is the Strong One. Bl Elizabeth of the Trinity</p>	<p><b>29</b> Impatient love here manifested will endure no idleness and allow no rest to the soul. St John of the Cross</p>	<p><b>30</b> Bless, O Lord, the restlessness of human beings in mortal pain. Bl Teresa Benedict</p>	<p><b>31</b> Visitation We recognize her as the highest perfection which human nature by the grace of God has attained. Bl Titus Brandsma</p>	



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						<b>1</b> St. Justin First Saturday Our Lady herself will take me by the hand and lead me to heaven. Bl Elizabeth of the Tri.
<b>2</b> The Body and Blood of Christ  Lord, get everyone to burn like candles of the sanctuary. The Little Arab	<b>3</b> SS. Charles Lwanga & companions  For a year I prepared myself to receive my First Holy Communion. Bl Teresa of the Andes	<b>4</b> (9th Week in Ordinary Time)  How gently and lovingly you wake in my heart, where in secret you dwell alone. St John of the Cross	<b>5</b> St. Boniface  There is a soft nocturnal glow in a mind that is freed...calmed and meditative. Bl Teresa Benedict	<b>6</b> St. Norbert  Prayer appears utterly futile because of my state of mind and my indifference. St Teresa Margaret Redi	<b>7</b> Sacred Heart First Friday Bl Anne of St. Bart.  What infinite love burned in that sacred heart of yours, Lord Jesus. Bl Anne of St. Bart.	<b>8</b> Immaculate Heart of Mary, B.V.M.  In every way become the handmaids of the Lord, after the example of the Mother of God. Bl Teresa Benedict
<b>9</b> 10th Sunday in Ordinary Time  In the evening of life I shall appear before you with empty hands. Little Therese	<b>10</b>  I love the Carmelites because they are so simple, so joyful, and Jesus must be that way. The Little Arab	<b>11</b> St. Barnabas  There is no way to catch in words the sublime things of God. St John of the Cross	<b>12</b>  Every time you praise your neighbor apart from his relation to Jesus you fall very low. The Little Arab	<b>13</b> St. Anthony of Padua  The soul would want to remain in that unintelligible peace as in its right place. St John of the Cross	<b>14</b> Flag Day  The essence of Carmelite life is to intercede for sinners and cooperate in the redemption of the world. Bl Teresa Benedict	<b>15</b> B.V.M.  My Love, all the waters of the world would not suffice to slake my heart's thirst. The Little Arab
<b>16</b> 11th Sunday in Ordinary Time Father's Day  In the name of Jesus I emplor you to show charity toward the weak. The Little Arab	<b>17</b>  Christ is to a great extent unknown by some of those who consider themselves his friends. St John of the Cross	<b>18</b>  The soul that is not recollected...loses heat and strength in the practice of virtue. St John of the Cross	<b>19</b> St. Romuald  The truly devout person directs his devotion mainly to the invisible object represented... St John of the Cross	<b>20</b>  It is good to be pleased with images that help the soul toward deeper devotion... St John of the Cross	<b>21</b> St. Aloysius Gonzaga  He seeks the living image of Christ Crucified within himself... St John of the Cross	<b>22</b> St. Paulinus of Nola SS. John Fisher & Thomas More B.V.M. Their foolishness reaches such a point that they trust in one statue more than in another! St John of the Cross
<b>23</b> 12th Sunday in Ordinary Time  <b>30</b> 13th Sunday in Ordinary Time	<b>24</b> Birth of St. John the Baptist  Probably the birthday also of St John of the Cross.	<b>25</b>  It makes little difference whether a bird is tied by a thin thread or by a stout cord. St John of the Cross	<b>26</b>  This devotion will be no more than a natural inclination and appetite. St John of the Cross	<b>27</b> St. Cyril of Alexandria  But they do not love God more...rather they love him less. St John of the Cross	<b>28</b> St. Irenaeus  They are having a festival for themselves rather than for God. St John of the Cross	<b>29</b> SS. Peter & Paul  It is my dream before I die to be transformed into Jesus Crucified. Bl Elizabeth of the Tri.

**ACCOUNT OF  
REVENUE AND EXPENDITURES**

(Sept 1 - Dec 31 1990)

**REVENUES**

Dues (includes Clarion subscription).....	\$ 9,234.00
Clarion Subscriptions only.....	558.40
Donations.....	1,244.00
Sale of Books.....	192.75
Miscellaneous.....	<u>161.52</u>
Total Revenue.....	\$ 10,832.27

**EXPENDITURES**

Printing, collating, stapling of Clarion.....	\$ 1,700.00
Clarion Bulk Rate Postage paid in.....	250.00
Clarion foreign mailings.....	66.30
Postage, returned Clarions chg of address.....	12.05
Mailing Service, prep and mail Clarions.....	101.51
Ordinary postage, stamps, parcel post.....	641.90
Car payments (471.57 x 3).....	1,414.71
Travel Expenses OCDS related.....	266.36
Other OCDS car expenses.....	118.60
OCDS office overhead.....	650.00
Office supplies.....	106.74
Purchase of books for resale.....	118.97
Computer services.....	225.00
Bank service charge, print checks.....	<u>16.68</u>
Total Expenditures.....	<u>\$ 5,688.82</u>

**SURPLUS ON HAND, or Revenue Less Expenditures**

Available, end of 1990..... \$ 5,143.45

**Commentary**

As most of you know, DUES are assessed at \$15.00 per year per member, beginning the first full calendar year after receiving the Scapular. Of that amount, \$5.00 is the Clarion Subscription. Most of that was paid following my appeal in early November for back dues and a \$1.00 advance on 1991 dues. The figure above is composed, therefore, of some back dues, some 1991 fully paid dues, and some \$1.00 advances on 1991 dues. As you can see, the response was more than gratifying.

The SEPARATE CLARION SUBSCRIPTIONS come chiefly from outside our Eastern Jurisdiction, including Canada, which now has its own designated delegate in the person of Fr. Dominic Borg, OCD, a priest of Our Order

from the Province of Malta. The SALE OF BOOKS is done mostly by Ruby Alexander, who is in charge of accepting new candidates for Isolated Status and for their formation. The MISCELLANEOUS represents what I got back as a refund of deposits on equipment used in moving the office to Peterborough and cash left over from what I took with me on the trip. The DONATIONS were usually added to dues paid by the members who were most concerned about my "shortfall", although there were a few rather large outright donations by members who wish to remain anonymous.

Concerning the expenditures: I was taken aback by the cost of the printing, collating and stitching (stapling) of the Clarion. I assure you, next time I will do some serious comparison shopping. The September Car payment was made out of OCDS funds that were in a Milwaukee checking account. There was slightly over \$1,000.00 left in that account when the office came here, but since no office overhead had been paid to St. Florian's Monastery for almost five months, I deemed it only fair to give it to St. Florian's, preferring, actually, to start off with a fresh slate, and definitely NOT wanting to give an accounting of revenues and expenditures dating back to January 1, 1990, because it would take much, much too much effort and time on my part.

The overhead paid to the Community here at Peterborough is for electricity, heat, telephone and copier. Fr. Paul Fohlin, our Superior is more than satisfied with \$150.00 per month henceforth, though I should in all fairness probably pay more; but at the same time he does not expect me to take out a salary which I would then pay to the House as my contribution toward earning our upkeep, since I have been able to share many of the responsibilities we have to neighboring parishes and some of the burdens and responsibilities of running the Retreat House.

The other car payments represent registering the OCDS office car in New Hampshire and getting the plates for it, fees included. The House picked up the car insurance tab, and to date, I have not insisted upon reimbursing the Community. I desperately needed the computer services so that I would be able to have a simple way (within my feeble competence) of getting at the data in the mailing and membership list for purposes of making additions and periodic updates, and also for printing labels for the Clarion.

That's about it for now, but I intend to do this, also, in every issue of the Clarion; and I invite you to write in for clarifications, should something trouble you, and also to make suggestions as to how better to use your money. By the way, it occurs to me that if we do have a good surplus at the end of the year, or it appears before hand that we will have, perhaps we could use that to print some thing of value to the members, such as our own yearly ORDO, or a manual of Carmelite devotions that can be carried in pocket or purse.

## NOTICES

**Concerning Video Tapes.** Over the last few years there have been periodic requests for audio tapes, and then, more recently, video tapes of Conferences on Carmelite Spirituality given by Carmelite Friars at retreats and monthly OCDS meetings. This request has surfaced especially in those Groups that do not have a Carmelite spiritual assistant. Fr Frank Cotter OCD, at the COMMON, has accepted the challenge and is procuring some quality recording equipment to make some video tapes at the COMMON. This is good news for all Carmelites during this 4th Centennial of our Father St John of the Cross.

**The Secular Order Presidents of the New England** area are in agreement about meeting periodically to form a 'support group' and to discuss OCDS issues. This initiative is in keeping with what many secular orders do around the world. Many have local, as well as regional, and provincial meetings that are even open to all the members. All the better to know our spirit.

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### MESSAGE FROM THE PROVINCIAL DELEGATE

AS A RULE...But, Generally Speaking:

On October 30, 1990, I wrote to Fr. Anthony Morello, OCD, our General Delegate, to pose three questions to him. I'll quote directly from my letter to him:

"The first has to do with having Councillors of our OCDS communities who are only in first promises having authority to approve someone for final promises. Our Fr. Gabriel thought it unseemly, and wondered if there should be a clarification on that point. Fr. Gabriel...serves a Spiritual Assistant to the Concord NH community...

The second also has to do with Canon Law. One of our OCDS members who has been on isolated status for many years feels the need for community, and because there is none of ours anywhere near her, asked for permission to join a community of Secular Franciscans who are right near where she lives. She does not want, however, to relinquish her membership in OCDS. It has come to my attention that a Franciscan Friar and an O.Carm. Friar are each of the opinion that Canon Law allows membership in more than one Secular Order at the same time because the same Canon Law refers to what were known as Third Orders as Associations of the Faithful. My "sense" is that we cannot have two General Superiors at the same time, and that applies to the OCDS as it does to the OCD.

The third I think I have resolved adequately, but let me run it by you. One President asked if I would grant faculties to someone other than the Spiritual Assistant to receive Promises on those occasions the Spiritual Assistant would be impeded. I told her that Final Promises are made in the presence of the Community assembled and that THAT makes the promisor member of the OCDS,

and that no further delegations were necessary. I suggested that the President herself could preside over the Rite of Promises. ..."

**This is the reply of Fr. Anthony Morello, OCD:**

"About the questions you raised in your letter of October 30, 1990, Father Bruno, I am happy to answer them, and grateful that you referred them to me, for they are important.

1. Given the small number of members in many Secular Communities, the Rule has wisely restricted only the office of president by the requirement of permanent promises. Maybe there are some disadvantages, but let us hope that councilors are chosen from the best of the lot, with basically sound judgment.

In any event, there is no doubt that it lies within the competence of the Local Council to "admit candidates to Formation, the Promise and the Vows" (Rule 24, a), and that *only* the president must have permanent promises. (cf. 25). (Recall that those of temporary promises can even vote for the president (cf. 23); the Rule operates in favor of small groups, really desirous that the laity themselves determine the lay government and membership of the community.

It should be pointed out at the same time, that the Priest-Assistant can *VETO* the *positive* vote of the Council on a candidate (cf.21) (though he cannot over-ride a *negative* vote). So the pastoral vigilance of the Priest-Assistant is a counter-balance to possible incompetence on the part of the Council.

Again, the Rule stands as is. Though not perfect, it works well enough on the whole, and this particular question has not proved to be a problem at large.

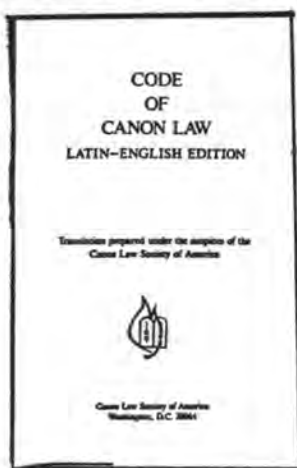


II. In agreement with you, we at the Central Office of the Apostolate oppose membership in more than one Secular Order. True, Catholics may belong to more than one "Public Association" according to the new Code, but according to our canonist at the Generalate, Fr. Peter

Zubieta, the *nature* of the association in question has to be taken into account. Belonging to an Order is living a *charism*, a differential charism of a particular *School of Spirituality* which affects all aspects of one's life.

I confess that I do not believe the juridical answer to the question to be all that "black and white", but *pastorally* there is the question of personal identity, and the whole network of relationships - to our history, saints, and actual community, province, and superiors: for a person is differentiated by his/her relationships (as in the Trinity). It would indeed be the *extraordinary person* who could get it all together, integrate all that is *Catholic* at the base of things, and live a *medley of specific charisms* associated with different *Schools of Spirituality*. In all prudence, the case you present is ruled out; it is merely *circumstantial* and does not enter into serious consideration of differentiation issues which are quite deep.

Leaving aside all theory then, and insisting on *not allowing* a person to belong to our Secular Order and another at the same time, I content myself with the following solution: I propose that the lady explain her circumstances to, and ask the Franciscan group's council (and their chaplain) if she may "tag along" with them to some degree; if she might, in low profile, attend their meetings and gatherings for personal support while retaining only her membership in our Secular Order. That way, the needed definition of the Franciscan community limits on the one hand, and on the other, of her actual purpose in this case remain clear and viable.



III. On the third point, Fr. Bruno, you raise a most helpful and practical question which made us take counsel together (Fr Peter Zubieta, canonist, Fr. David Centner, Executive secretary of the OCDS Office, and myself). In answer I list the following:

a/ The question of *delegation* does not deal with the *validity* of the act of reception of a candidate into the Order, or of a person's profession by a priest who has *not been duly delegated*, because the Law does not explicitly declare it invalid. For validity, by the nature of things, it is enough that the candidate be approved by the Local Council *and* the *named* Priest-Assistant.

b/ The new OCDS ritual, now under translation from the Spanish, in continuity with our whole tradition (Which runs parallel to our inner policy as a Religious Order - as in Canon 656, 3 & 5), gives the ministry of *receiving* candidates and promises (vows to the *priest celebrant*, without raising the question of *delegation*. But we note that the one who receives is a priest, and that is true even if the Assistant, by way of exception, is *not* a priest (cf *Rule*, art.21). [The Province of Washington has an indult from the General Definitory for special cases, with reservation as to priestly jurisdiction]. (We fought long and hard to be authorized by the Congregation of Worship to make OCDS promises and vows in the context of Liturgy - in the *Eucharist* or *The Hours* - and finally got it. But that is not the only form possible, as you will see in the Ritual, nor the only reason for requiring a priest to *receive*).

c/ As long as the candidate has been approved by the Local Council *and* the duly named Priest-Assistant (cf *Rule*, art 20), who is the official "representative of the Order" (art 21), another priest may stand in his place to *receive*, if that is necessary. No special delegation is needed.

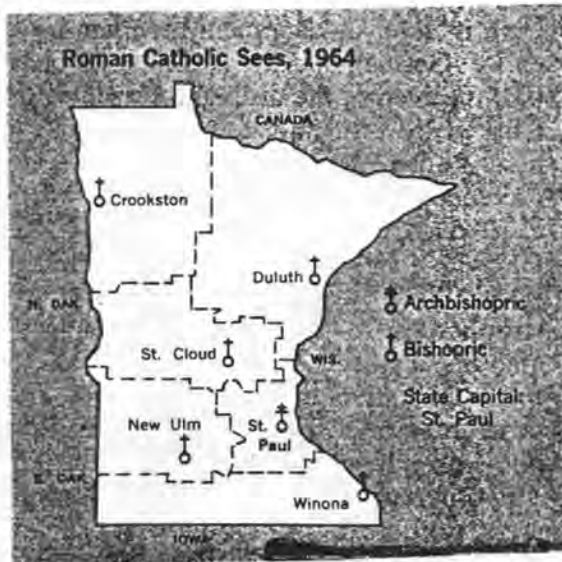
d/ A lay person does not officially represent Carmel's Major Superiors who act with the Apostolic Power of Orders (a Clerical Order). Though again, not dealing with *validity*, it is foreign to our particular tradition and against the mind of the General Administration of the Order that the president or another lay official act in this capacity. (Admittedly this is not a matter of metaphysics and absolutes, as can be verified by the Franciscan Secular Ritual where the Lay Minister of the Fraternity *accepts* the promises *in the presence* of the Priest Celebrant; and by our cloistered nuns, among whom the prioress receives the vows of our nuns, but rather the way things are and are sustained by the order's authority).

f/ Unlike other Secular Orders, our OCDS may make *vows*, and these are juridically "semi-public" ("private vows which are *publicly recognized* (*forum externum*) by the Church", as is explicitated in the *INSTRUCTION* given with our new OCDS Ritual) and they are received by a public, ecclesial and apostolic personality, namely a priest - this by the will and disposition of the Order. This is also one of our own practical implementations of the mind of Vatican II's *Presbyterorum Ordinis*, where the *role of the priest* is described in terms of calling and gathering to ecclesial community (cf n.9).

g/ All said and done, you are right, Father, when you say no further delegation is needed" in the absence of the Priest-Assistant. But we ask you to let the parties know that the Order always wants a priest to *receive* candidates and promises and vows. (Fr. Peter Zubieta says that we would do well to have the General Definitory officially declare its already clear mind on some of these points which could be disputed). We'll see what to do as we go along. But here you know the mind and consistent practice of the Order."

## A Regional "Accent":

Back in late November or early December of 1990, I sent to all the Presidents a packet of standardized forms to be used henceforth for processing applications, doing periodic evaluations and recording approvals for promises and vows. Since then a few questions about them have come in to me from a few Presidents but all of them and some extra ones were so well expressed in a note to me by Karen Cronin, President of Our Lady of the Blessed Sacrament Community that meets in St. Paul, MN, that I decided to quote them here and then quote the answer I sent in return:



"...I wanted to ask about the forms you sent. Does the Provincial Office get copies of these? Should the Secretary or some other Council member be responsible for keeping a file of these forms? Also, I see that the Spiritual Assistant needs to sign these forms also. Is the Spiritual Assistant's approval (for a person to enter & go through the various stages of formation) the most critical approval or is it equal to or less than the Council members' approval?"

The reason I ask is that in the past in our Chapter, the Spiritual Assistant took care of approving candidates for admission, for formation, for promises. The Council relied heavily on the judgment of the Spiritual Assistant to vote on these types of matters. Therefore, the burden of the responsibility for determining these matters was not on Council members. Should we be taking more of this responsibility? Also, who should be able to review the completed forms? What if there are members who have problems in progressing and answer the forms' questions in such a way that the council and/or Spiritual Assistant need to assess whether that person should be able to continue in the Secular Order? If someone is struggling with their formation, should someone on the Council try to assist them or is that better left to the Spiritual Assistant?"

Karen also voiced an extremely important concern: "...about access to these completed forms to guard people's privacy..."

And this is how I answered her:

"As to the forms, there is no need to send copies of them to my office. One copy should be retained in your files and another by the member it pertains to. The purpose is to have a permanent reliable record for future officers to fall back on for historical data and specific data as to dates of clothing, promises and vows, etc.

The Spiritual Assistant's signature is necessary for a person to be validly clothed and make valid promises. He can veto the affirmative vote of the Council, but cannot over-ride the negative vote of the Council. Thus the Spiritual Assistant and the Council have equal powers in that each can prevent a person each deems unsuitable from being admitted, even if the other approves. However, great weight should also be given to the judgment of the Postulant/Formation director, and, until the time of Final promises, borderline cases should be decided in favor of the member. At the time of Final promises, borderline cases should be decided against admission to Final promises.

It is not necessary for the other Council members to inquire into the recommendation or disapproval by either the Spiritual Assistant or Director of Formation unless one has reservations based on personal observation of the individual in community gatherings or based upon public knowledge. In those cases, permission from the member must be obtained by the Director of Formation or Spiritual Assistant before the reasons for the approval/disapproval are discussed. Also, if a Candidate feels he/she cannot answer a specific question on the forms for periodic evaluation, he/she is not obliged to. However, in most cases a yes/no answer is all that is required; and if a one-word answer does not do justice to the situation, it may be talked over between the one being evaluated and a council member, with assurances of confidentiality in all instances. Try to spare the Spiritual Assistant as much as possible, because many times a lay person can be a better judge in matters that pertain strictly to lay life.

Also, any "dossier" on individual members should contain "only" the forms you received and whatever supporting documents are strictly necessary. And even these should be ordinarily kept confidential, with only the "President, D.F., and Spiritual Assistant being allowed to see them."

I do not kid myself (and I think Fr. Anthony Morello would agree) into believing that what he and I have stated in an effort to answer the legitimate questions raised in both instances above are going to resolve all the doubts that arise in connection with the Rule and its implementation. Thus I encourage all of you, especially those in administration to make them known to us on those occasions when you don't feel satisfied with the answers you have come up with after consulting the Council. At the same time, let me say that a good Rule of thumb to follow is this: When you do have a doubt and you see more than one logical way of resolving it, choose the one that is most

faithful to the "spirit" of the Rule of Carmel. Also, for the sake of objectivity, imagine you are in my shoes, and that another President or Council is asking THAT SAME question of YOU. If after doing your best to reach a solution you still have doubts, then it is time for you to seek a clarification from myself or, through me, from Fr. Anthony Morello at the Generalate.

This has been a lengthy article, but I do believe it is of great importance to all the membership as well as to our various local Councils. Thus, an article of this kind will likely be a regular feature in subsequent Clarions, so that each future article may be as brief as possible.

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### At Random...

This is the first of another likely, regular feature that I will prepare for the quarterly Clarions. As the name suggests, the items that appear here will not be part of an overall plan. Rather, they will be determined by "chance".

We don't too often reflect upon the role that "randomness" plays in the way God exercises his Loving Providence over us. It seems to me that just as we believe that God chooses the weak things of this world to confound the strong, and the foolish things of this world to confound the wise, we may also say that God makes use of random events in the lives of those who try to be faithful to His Will to confound those who attempt to exercise total control over their lives. That is to say, God's greatest gifts to us do not come as a result of the carefully laid plans of men and women, but as a result of men and women leaving Him utterly free to do with them as He wills.

When we stop to think of it, most of the great graces God has bestowed upon us in the past came at a most unlikely time or place or in a most unlikely way. We would just "happen" to see something, hear a sermon, meet someone, pick up a book, etc., etc..., and that would turn out to be the occasion of a real turning point for the better in our lives. We acknowledge that we had taken no deliberate action with a view to experiencing those things. We recognize them to have been totally unforeseen and unexpected occurrences. We speak of them as being "providential".

The upshot of all this is that we have to leave a "margin" for God to intervene and act in our lives. Trying to exercise total control over our lives is like writing out the "story" of our life ahead of time, like the script of a play, and using all the available space on the page: no margins, no space between the lines. We don't leave room for God to write in HIS corrections and HIS improvements. When we try to exercise total control, we, in effect, attempt to exclude God. After all, how can we possibly expect to know what is best for our spiritual welfare, what leads to closest union with God through Love (which is what both we and God want for us), since His ways are as

high above ours as the heavens are above the earth? It is only by doing our best to do the Will of God according to our state in life, as we perceive it in all good faith (with the Commandments, the Counsels and Gospel Values as infallible guides), that we allow HIM all the opportunities He needs to use random events as the means of working marvels of grace in our lives, both for our own good, the good of those we love, as well as for the good of the entire Church.

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One of the promises made by the Sacred Heart through St. Margaret Mary to those who seek to respond to His requests is: *"..sinners will be converted, the good will become saintly, and the saintly will become perfect"*.



St Thomas Aquinas, St Paul of Tarsus and St Teresa of Jesus

This suggests that the examination of conscience of a good person struggling to become saintly and that of a saintly person struggling to become perfect are quite, quite different from that of a person struggling to overcome sinful habits. Not long ago it occurred to me that a prayer of St. Thomas Aquinas asking for the grace to lead a holy life can be effectively used as an examination of conscience for good people struggling to become holy and holy people struggling to become perfect. To decide to make use of this prayer for that purpose is not arrogance; after all, Jesus did tell us: *"Be ye perfect as Your Heavenly Father is perfect!"* I cite it here:

*"O merciful God, grant that I may eagerly desire, carefully search out, truthfully acknowledge, and ever perfectly fulfill all things which are pleasing to Thee. Order, O my God, all my affairs, and grant me to know what Thou dost require me to do, and give me to do it as is fitting and profitable to my soul.*

*Grant, O Lord my God, that I may not fail either in prosperity or adversity, that I be not lifted up by the one or cast down by the other. Let me rejoice in nothing but what leads to Thee, nor grieve for anything but what leads from Thee; let me neither seek to please nor fear to displease any but Thee alone.*

*May all passing things grow valueless in my eyes, O*

Lord, and may all that is eternal be dear to me. May all joy that is without Thee be irksome to me, nor may I desire anything that is apart from Thee. May all labor and toil which is for Thee delight me, and all rest which is not in Thee be weariness to me.

Grant me, O Lord, to lift up continually my heart toward Thee, and to bring sorrowfully to mind my many shortcomings with full purpose of amendment.

Make me, O Lord, obedient without protest, poor without repining, chaste without stain, patient without murmur, humble without pretense, joyful without frivolity, fearful without abjectness, truthful without disguise, given to good works without presumption, faithful to rebuke my neighbor without arrogance, and ever careful to edify him by word and example without pretension.

Give me, O Lord, an ever watchful heart, which no subtle speculation may lure from Thee. Give me a noble heart, which no unworthy affection can draw downward to the earth. Give me an upright heart, which no insincere intention can warp aside. Give me a firm heart, which no tribulation can crush or quell. Give me a free heart, which no base or impetuous affection can claim for its own.

Bestow on me, O Lord, my God, understanding to know Thee, diligence to seek Thee, wisdom to please Thee, perseverance in waiting patiently for Thee, and a hope which may embrace Thee at the last. Grant me to be pierced with remorse by Thy sorrows, through true repentance, to improve all The gifts and benefits during this my pilgrimage through The grace, and so in glory rejoice with Thee in the heavenly country. Who livest and reignest God, for ever and ever, Amen."

HE  
IS  
RISEN....



With the Feast of Easter just around the corner, we turn our minds to the Mystery of the Resurrection. We can never hope fully to appreciate the importance of the truth of the Resurrection. In the weekday Preface that forms part of Eucharistic Prayer II we are reminded specifically that "...For our sake He ...revealed the Resurrection." St. Paul tries to impress upon our minds how indispensable is the truth of the Resurrection when He says,

"If Christ has not risen from the dead our Faith is in vain", and "If Christ has not been raised, we are the most miserable of men (and women)".

We know, of course, why we would be miserable, if, believing in the Resurrection, there were no such thing. We would have no other life than the brief span of "natural life" that precedes the death that comes inevitably to each and every one of us. After that, total oblivion, nothingness.

If ever there was a time that we were convinced, as so many atheists are, that the human person IS NOT immortal, then perhaps we would begin to appreciate the Resurrection as much as we ought. Without knowledge of and hope in the Resurrection we would probably be embittered by the cruel hoax "fate" has imposed upon us. We would be so well aware of that natural, innate conviction and expectation that we will always "BE". Allied to that would be the awareness that our hearts and minds have an unlimited capacity for, and desire to possess, goodness, truth and beauty forever. Thus, we who would willingly "lose" our "natural life" in this world in order to "save it" for the next, would indeed be the most pitiable of all human creatures.

But when we speak of Jesus revealing the Resurrection, we don't restrict ourselves to the resurrection of the body alone. Wonderful as it is to contemplate in the glorified body of the Risen Jesus the glory and the "spiritual" qualities and attributes of the resurrected bodies that await the souls of the just on the Last Day, we must not allow that joy to obstruct our awareness of the "risen life" our souls can live and enjoy even in this life on earth. That such a risen life exists for us is clearly revealed in Scripture. It suffices to remember that St. John the Evangelist affirms, "We know that we have passed from death to life because we love the Brethren".

This passage of St. John is also important because it reinforces passages in Scripture which tell us that the human soul's "rising" must be preceded by the "death" of our "natural" life. It was Jesus Himself who told us that whoever would "save" his life would "lose" it, and whoever would "lose" his life for His sake and the Gospel's, would "save" it. And, as St Paul states,

"You have died, and your "life" is hidden with Christ in God. As you all know, that is the purpose of the Holy Season of Lent: to give visible evidence not only of our Faith in the words of Jesus referred to above, but also to give visible evidence that we take those words very seriously. And furthermore, to re-commit ourselves to bringing about the completion of that "death" so as to share in the risen life in its fullness at the Last Day and unto all eternity.

We remember, of course, that the "risen life" that exists in this life is given to us at Baptism. It is then that we become "a new creation". Our "natural life" has died

and been buried with Christ in the waters of Baptism, and we come forth from those waters as "children of God by adoption" We are given a created participation in the life of God which we call "Sanctifying Grace". With Sanctifying Grace comes the radical capacity to live the very life of God Himself. We receive, in germ, the Theological Virtues of Faith, Hope and Charity, the infused Moral Virtues, and the Gifts and Fruits of the Holy Spirit, by means of which God's Life unfolds and develops in us even as we go about our seemingly common, ordinary "human" way of knowing, living and loving in this life.

How urgent it is for us, therefore, that we strive not only to "remain" in the state of Grace, but to strengthen our hold on it, and to intensify our participation in the Life of God by "growing" in Grace. We will want to use all the means at our disposal, namely, all those means which help us to grow in Charity, which really and truly IS the LIFE of God. We will want to bring about perfect union with God in Love by means of Obedience, first and foremost, because it is only in and through obedience to lawful authority that our wills are totally and perfectly united to the Will of God. But that is not easy, so we need to get the strength and the motivation to enter into that degree of union of Love with God from the source par excellence, the Holy Eucharist. Indeed, words of Jesus suggest that receiving Him in the Holy Eucharist is the only way to be sure we will succeed in being so united with God in living our "risen" life on earth, that we will unmistakably share in the Resurrection of the Body on the Last Day: "Unless you eat My flesh and drink My blood you shall not have life in you". And "Whoever eats My flesh and drinks My blood abides in Me and I in Him, and I will raise him up on the Last Day".

It is not difficult to see why Jesus ties assurance of sharing in the Resurrection of the body to receiving Him in Holy Communion. After all, He, the Second Person of the Blessed Trinity, IS Infinite Life, and IS that Divine Person who became incarnate, who assumed a humanity:

body, soul and all their faculties, attributes and characteristics, sin excepted. There was no way that the humanity of Jesus could remain long in the grip of death or any other power. Thus, after enduring physical death in His humanity to rescue us from the power of sin and death and Satan, it was necessary that His humanity's body and soul be reunited again, and that the bodily component of His humanity should share in the glorious attributes of the Divine Life so intimately and intensely shared by His human soul. Thus, the more deeply we share in the life of Christ on earth, the more surely we can hope for and expect to share in His complete triumph over sin and death in the Resurrection.

When St. Paul says that it is the fear of death that makes one a slave to sin, he can only be speaking of those persons who think that the "natural life" of body and soul united on earth is the only "life" there is. Thus, such a one would be prepared to go to any lengths to avoid the separation of body and soul in natural "death", and in the meantime, to squeeze out of human existence every ounce of gratification for body and ego that it is possible to experience on this side of the grave.

Therefore, it is an aberration for one who shares the life of God to have a "true" fear of death. We all experience a "feeling" of fear of death even when we are living a vigorous "risen" life on earth. But that is all it is, a mere feeling. It does not overcome our Faith, Hope and Charity. Indeed, the more Charity becomes our "life" on earth, the more easily is the fear of natural death overcome. When participation in the Life of God is so great and so intense that it PERMEATES our entire existence here on earth, we even begin to desire our natural death: we want the union of our body and soul to be dissolved so that we may be joined to Jesus, our true Love, in the next life. After all, that is where He has gone in order to prepare a place for each and every one of us. Thus, with St. Paul we are able to say, "For me, to live is Christ, and to die is gain."

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